



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

of the two volumes which I have not examined are more nearly adequate and more carefully revised than those which I have read. Otherwise, I fear that Dr. Rand will have labored in vain,— unless, indeed, he is content to have his pages serve simply as rough copy for future bibliographers.

E. B. T.

*L'Âme et le Corps*, par ALFRED BINET. Bibliothèque de philosophie scientifique. Ernest Flammarion, Paris, 1905. pp. 288.

The contents of this work are, in sum, the following:

Book I, *Definition of Matter*. Of the material world we know nothing but our sensations. As all sensations are alike mediated by the nervous system, it is impossible to make a distinction and regard certain of them only as objective, *e. g.*, those of touch, vision and the muscular sense, while regarding others as merely subjective. The mechanical theory, therefore, which finds a specially objective significance in movement, has only the value of a symbol. Elsewhere Binet characterizes it as a species of fetchism (p. 227).

Book II, *Definition of Mind*. Instead, however, of drawing the 'idealistic' conclusion that all material phenomena are states of consciousness, Binet draws the opposite conclusion, namely, that the contents of all sensations are physical, *i. e.*, material, phenomena. From the content he distinguishes, as the mental side of the complex fact, the act of cognition. The same analysis applies to images and ideas (conceptions) which are derived from sensation, and it would also apply to emotions, desires, appetites, etc., but for the suspicion that the theory which reduces all these to sensations (objects) is too simple and artificial. The fundamental relation is not that of subject-object, for the subject is really an object; the subject term is replaced by the 'act of cognition.' The relation of cognition to objects is purely contemplative, it is only a consciousness; nothing is added by the categories of the understanding; relations cognized, resemblance, for instance, are physical properties. While consciousness is inseparable from objects, objects may continue to exist without consciousness; the unconscious is merely the unknown which can or could be known under certain conditions. The only bond capable of connecting different mental states is the material. As sensations and images or ideas are material elements, psychology, paradoxical as it may seem, is a science of matter, the science, namely, of a portion of matter having the property of preadaptation (p. 181).

Book III. *The Union of Soul and Body*. The problem of the union of mind and matter is not the problem of two heterogeneous things, the direct relation between which is incomprehensible. The relation is rather that of form (consciousness) and matter (content, sensation, object), as Aristotle taught. The difficulty is not to unite, but to separate them. The separation is found in the incompleteness of the life of consciousness; consciousness requires matter as its correlate, whereas matter does not so require consciousness. The genesis of consciousness cannot be explained; it has equal rights with matter. These principles serve for the criticism of the current theories of spiritualism and idealism, materialism and parallelism. The hypothesis of the relation of soul and body has to satisfy, in particular, two conditions: (1) the manifestations of consciousness are determined by processes in the brain, and (2) of these its immediate conditions consciousness is absolutely ignorant. Binet's hypothesis is as follows: The effect (neural wave) contains, or has inscribed on it, or is the depository of, the totality of the physical properties perceived in the cause (object). This is an 'absolute certainty.' But the undulation contains, besides the qualities it receives, qualities it itself contributes. To these last, however, as the relatively constant factors, con-

consciousness, according to a fundamental law of its nature, remains insensible; it only perceives the variable and accidental properties which express the nature of the stimulus. The result is thus equivalent to a transformation; it is not, however, the transformation of a physical into a mental phenomenon, and properly speaking there is no transformation, but only analysis.

The fundamental error in this whole argumentation, in the writer's opinion, is the utterly uncritical identification of sensation, sensory content, perceived qualities and material object. If sensations are material phenomena, then no doubt images, ideas and conceptions are material phenomena too, and the author is quite right in his paradoxical contention that psychology is a science of matter. But the very paradox of this conclusion makes one suspicious of the premises. Mind, on M. Binet's assumptions, seems to me to be left without form or content and the material world to be void of any principle of permanence or continuity. That sensations can exist without consciousness is a pure assertion. Granting, even, that 'sensation' is to be taken as meaning 'perceived quality,' are we really to suppose that the multitudinous shapes and sizes of things, which vary with every change in the conditions of their perception, continue unchanged as material properties independent of these conditions? If not all, why some, or any? Subjective idealism, absurd as it may be, is surely a saner and more natural conclusion than this bizarre realism. I cannot but think that a more thorough analysis of what we mean by objective experience, or the reference of objects to consciousness in general, would have led to the discovery of factors undreamed of in M. Binet's philosophy. But to this meaning his abstractedly objective conception of the categories has fatally blocked the way. But as he has not adequately analyzed experience, so he has not given, as it seems to me, either a satisfactory definition of matter or a satisfactory definition of mind, and consequently he has not solved or even properly stated the problem. Incidentally the contradictions in his thought appear, as when, speaking of the categories, he denies that the mind creates relations and declares intelligence to be but an inactive consciousness (p. 121); yet he constantly speaks of 'acts' of consciousness and explicitly affirms of reasoning that it is an activity which creates relations (p. 176). Still more striking is the confusion when in the very same context he states, first, that all our knowledge of the properties of matter is by (*par*) sensation (p. 65) and then (p. 66) that all we know of matter is not known in or by (*par*) sensation, but is the sensation itself.

Smith College.

H. N. GARDINER.

*Paedagogische Psychologie*, von L. HABRICH. Kempten, 1903. pp. lxxii, 660.

This work—issued in 1903, but only recently received by the *Journal*—is an applied psychology written for use in Roman Catholic schools: it contains "die wichtigsten Kapitel der Seelenlehre, unter durchgängiger Anwendung auf Unterricht und Erziehung vom Standpunkte christlicher Philosophie anschaulich dargestellt." Of its two parts, Pt. i, Das Erkenntnisvermögen, had reached its second edition with a sale of 8,000 copies within a year from the date of publication; a sufficient evidence of the suitability of the book to the purpose for which it was intended. Pt. ii, Das Strebevermögen, appears here in its first edition.

The plan of the work is that of a psychology in duplicate; the theoretical sections are followed, under each heading, by sections on application. The present reviewer cannot approve this plan, but agrees rather with the "oberste Schulbehörde in Preussen" that